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With a good railroad system, abundant capital will soon find its way to all parts of the interior, where countless argosies of sugar, corn, bananas, oranges, pineapples, and everything else tropical, are waiting to be enticed from the soil. With the railroads must of course go good highways, of which there are yet none, and modern industrial implements and methods so far as applicable to the tropics. There is not likely to be any lack of outside industrial help. Business men from this country, England, France and Germany are already on the ground looking out for openings, and so far as they propose to do honest, legitimate business, their entrance into the island is in every way desirable.

DEPLORABLE RELIGIOUS CONDITION.

The religious condition of Cuba is most deplorable, and little has yet been done to improve it. The state church, which is now gone, was a worse failure, if possible, than the political administration. The masses of the people are without religious instruction. They are like sheep having no shepherd. Probably not one in ten of them ever owned or even saw the inside of a whole New Testament. They have largely lost confidence in the Catholic Church, and no longer attend its services in any considerable numbers. Many have conceived a positive aversion to it, and even speak contemptuously of all religion. The American Catholics are making vigorous efforts to regain the hold lost by their Spanish brethren. What success will attend their efforts will depend very much on the methods employed.

MEAGERNESS OF PROTESTANT WORK.

There has never been any Protestant work in Cuba worth speaking of. There is not a single Protestant house of worship, constructed for that purpose. The great work of Mr. Diaz in Havana is carried on in an old theater bought and turned to religious uses. All other work, so far as I could find out, is carried on in rented ordinary dwelling houses, poorly suited to the purpose. Even now there is amazingly little being done by our Protestant churches and mission boards compared with what ought to be done. Everything else has moved faster than the churches. One cannot but compare with great regret their slowness in undertaking the evangelization of Cuba with the fiery zeal with which many of their members, both preachers and laymen, clamored for war with Spain.

From what I saw at the stations already opened, I am convinced that the people in general are open to and hungry for the gospel. They can be reached in multitudes if it is presented to them promptly in its simplicity, free from traditionalism and formality, as a gospel of truth, light and spiritual freedom. The Baptists, who began work before the war and have done most since, are having very encouraging results both among adults and young people. Their rooms are usually crowded to overflowing with eager listeners. The children come in troops, and sing the gospel hymns with a delightful freshness of interest. The same is true, in the main, of the Southern Methodists, the Presbyterians, the Congregationalists and the Friends, wherever they have begun work. But the meagerness of the work so far undertaken becomes painfully evident when one sees in Cienfuegos and Santiago, with sixty and forty thousand inhabitants respectively, only two organizations each,

reaching all told only a few hundreds of people. Havana, with two hundred and fifty thousand people, has six organizations at work, reaching all told, directly and indirectly, possibly five thousand persons.

OPPORTUNITY GREAT FOR AMERICAN CHURCHES.

The religious bodies of this country, to whom this spiritually starved people are looking with hope and trust, have never had such an opportunity thrust upon them before. I am afraid they have little sense of its urgency. It offers unparalleled openings for the young life of the churches, and promises extraordinary returns in the building up of the kingdom of God. The future of Cuba depends very greatly on the promptness and largeness of spirit with which our American Christianity responds to this call of God, to this cry of spiritual need going up at our very doors. The lack of the gospel in its purity has been at the root of all Cuba's stagnation and calamities. Whatever political reformation may do for her, however much she may be prepared for a better future by education and industrial improvement, her spiritual life must be touched and transformed from on high, if she is to rise very high in the scale of civilization and maintain permanently the gains which she may make.

B. F. T.

The Coming Reform—A Woman's Word.

BY MARY ELIZABETH BLAKE.

It is strange what a hold old habits retain upon the world at large, although the circumstances which formed them may have entirely disappeared. Centuries ago the total absence of law and the poor apology for order which existed among the governing forces of masses of men rendered an appeal to arms the only solution possible in case of difficulties between individuals or nations. A blind feeling of reverence and trust in the divine power accompanied this attempt at settlement; so that, entering upon the battle or the duel with the conviction that God would aid the victim and confound the oppressor, it frequently resulted that right did make might, and that wrong was vanquished by justice. Our broader and sadder wisdom has laughed such faith to scorn; intricate relations between community and community, as well as complicated laws governing society, have increased a thousandfold the causes of quarrel and misconception; we have removed the duel from the pale of civilization and Christianity, and relegated all questions of dispute between man and man, whether civil or criminal, to the arbitration of courts or to the decision of a body of jurors. But we still have recourse to war in settlement of difficulty between nations; and the wickedness which we call murder in the singular becomes transformed to glory in the plural. We do this with open eyes, and unabashed; although we know but too well, by bitter experience of life and the world, that the justice of a cause or the honesty of a motive count for less than nothing in determining the result, if the opposite side can produce more men and more money to equip them. What a sad commentary upon the state of public opinion and upon the forces which rule the chances of defeat or success is this sentence, taken from an editorial of the New York *Sun* apropos of the question between the United States and

Canada: "It is not the right or the wrong, the justice or injustice of a cause that determines these disputes among nations; it is the caliber and range of the rifled guns, the thickness of the armor plating, the speed of the ships of war." To what base level has the moral nature sunk when we must consent to give up a cherished principle or to act as the ruffian who demands the same renunciation at the hands of another, according as our army is, or is not, upon a war footing. What, after all, is a war footing? Millions of men taken from honest toil and happy homes and sweet life itself; millions of money diverted from useful industries and needed improvements and the thousand waiting paths of peace and progress; millions of acres of fruitful soil and mighty cities given up to wrath and desolation, to suffering of hunger and thirst and infernal torture of mind and body on the part of their inhabitants—and all for what? Not that justice may be done nor right avenged, since we have seen just now that neither of those factors count in the result; but that in the end all this inhuman slaughter, all this agony and devastation, all this crying and mighty evil, shall go to prove which country has the longest purse and the most deadly rifles—a problem that could have been so readily and quietly settled without shot or groan.

DOING EVIL THAT GOOD MAY COME.

It has been stated that certain motives—first of all, that of patriotism—hallow even warfare and heighten every virtue of which men and nations are possessed. And this may be quite true without at all touching the merits of the question under consideration. The individual protecting his family and fireside from the attack of an assailant, or the patriot yielding fortune and life in defence of the liberty and principles of his country, are examples as purely heroic as the soul can conceive, and entitled to all honor and glory. But how about the state of morality which sanctions private robbery and public misrule for the sake of calling out these noble attributes in humanity? Why should the hero be called to offer up an existence which should be a source of prosperity and thanksgiving to his native land, in accordance with an unreasonable and inhuman policy, which subjects a question of abstract morality and justice to the variable decision of material force? Why should the sanctity with which the law hedges about the humblest home, offering its protection and security, be denied to the nobler proportions of the nation, which is left an open prey to the ambition or duplicity of its neighbors? If avarice, or covetousness, or cruelty, or revenge for some fancied wrong, pushes a fellow-man into open attempt to coerce your action or ravage your possessions, the government places its power and its wealth at your command to repel and punish the offender by legal methods and penalties. But when the field of operations is enlarged, and the threat or the quarrel is between nations instead of individuals, there is no safeguard for law and order but the brutal and unjust exercise of force.

FRANCE AND GERMANY.

When Germany and France stood face to face, throwing all their magnificent resources of material and intellectual wealth into the hateful vindictiveness of passion and frenzied rivalry of force, what did they hope to gain in concession from one or both that might not have

been better granted by yielding to the representation of wise and disinterested men, without the wicked fever of triumph on the one hand and the desolating humiliation of defeat on the other which has poisoned their mutual relationship ever since? Who pretends to believe—even to the most rabid upholder of the absolute necessity of war—that the Franco-Prussian disputes were in any degree more fairly and justly settled after the bloody struggle than before? One country, tortured and tormented, wounded to the bitter depths of her pride and self-respect, anguished by the overthrow of the results of her patient toil and magnificent intelligence through years of prosperity and peace, is forced to gather from the ruins of her overthrown grandeur some millions of tribute in sign of her degradation before her rival. The other, flushed with haughty triumph, buries the wounds she has received under this golden mantle of increased wealth and possessions, and looks about with increased eagerness and readiness for other fancied affronts or possible perquisites. In the breast of each rankles that dark and deadly animosity which must ever be a barrier between conqueror and conquered. On the one hand suspicion, on the other hate, stand between helpfulness and common interest and brotherly love; no scheme of possible greatness or glory can stimulate victor or vanquished like that of urging again the hateful strife between retaliation and conceit.

PRIVATE AND PUBLIC WRONGS.

What would we think of private difficulties settled upon the same principle? One man thinks another has wronged him in violating the terms of an agreement, in marking the boundaries of his domain, in maligning him before his fellows, in cheating him of just dues, in interfering in any way with his rights of property or person. Does he resort to fisticuffs or revolvers? Does he institute a siege of his neighbor's premises, or attempt the abduction of his neighbor's person, or right himself in turn by the larceny of his neighbor's purse? No; for the sentiment of the world denies that any such measure is proper or adequate for the balancing of right or wrong. So far from having in any way assisted the efforts of justice or vindicated his cause, the second man, no matter how just his complaint or how arbitrary the injury under which he suffered, would have laid himself liable to punishment and loss of personal liberty, in the interests of society and the state. How then can the state ignore for herself the argument which she so wisely and logically applies to the separated interests of her sons? Can she allow that specious reasoning which makes the greater evil less vicious than the smaller, and which grades the judgment upon guilt in inverse proportion to its magnitude? That would be giving point to the sneer which dubs the impoverished stealer of a dollar a thief, while the wealthy robber of thousands is only a respectable defaulter. That would be ordaining the gallows as the penalty for one life taken in a street brawl, and showering honor and glory as reward for battlefields gory with heaps of slain and pallid with dying lips crying to heaven in agony. Alas! and alas! is not this just what we are doing when we close our eyes to this lurid and hideous cloud which still hides from us the sun of righteousness and the gospel of the Prince of Peace?

THE THUNDER OF PUBLIC OPINION.

When we talk of the needs of humanity and try to unlock some of the thousand and one petty hindrances which close the doors of happiness and prosperity, why do we not first strive to gather together all strength, all aims, all energy, until mankind, in one unanimous thunder of public opinion, demands for itself release from this infernal and monstrous evil? Why do we not, in school and college, in workshop and study, in the street and on the housetop, by the press and by the pulpit, teach, talk, and preach until the irrational aspect of this subject of war shall become familiar to the world which now accepts it almost unquestioningly. A few individuals here and there are doing noble work in pressing the claims of national arbitration upon the attention of mankind; but they are repelled by such a mass of indifference, of skepticism, and of interested opposition as makes their effort void. We of America thought ourselves — alas, that one must use a past tense! — particularly fitted by natural position and by happy circumstance for this evangelical work. We were practically outside the pernicious pressure brought to bear upon the different nationalities of the old world by political intrigue, by rivalry of aggressive policies and by an heredity of old feuds. We could afford to champion a righteous cause without fear or favor because of the baptismal promise by which our sponsors had pledged us to the higher purposes of "life, liberty, and the pursuit of happiness." Among all creeds and classes were portions of a great following which believed in the divine mission of peace-maker and peace-keeper which had been entrusted to us — and perhaps this strong feeling blinded us to the proximity of danger. We waxed prosperous, great, powerful in the sunshine of immunity; and then the pitfall of success opened at our feet. Greed and overweening ambition have cursed us, — as at some time or other they have cursed every great nation of history, — and we have fallen into entanglements of policy and principle which may well make the faint-hearted doubt whether we have any right to look longer for the coming reform.

Yet even in the midst of the wrong which has been done us, when a bad cause is being propped up with false sentiment, there is no reason to be discouraged. Could any lesser danger have called forth the united expression of strong public opinion which this late action of government has evoked? Could any lesser evil have drawn into one solid front of disapproval such a body of great men, intellectual and spiritual leaders of the people, as have honored themselves by denouncing this new worship of false gods? Irrespective of party or place, and unheeding the taunt of disloyalty which springs so easily to the lips, they have opposed with convincing argument, with sound sense, with unwavering devotion, this fatal policy of conquest and strife which is dragging us from safety. From Cabinet and Council, men of action and men of theories, among scholars and thinkers, the clear-headed and strong-minded in every walk of life, have placed themselves on record as against this abandonment of principle on the part of the native land. Fewer in number than the thoughtless multitude, but splendid in influence, they appeal to the past and the future, and oppose the calm of sober judgment to the frenzy of base passions.

So there is little cause for grave disquiet. Within a decade the world has known the adjustment of the Fisheries dispute, the decision of the Venezuelan Boundaries, the appeal of the Czar of Russia for universal disarmament, and the great Peace Conference of The Hague. Within less than three decades from the date of the settlement of the Alabama claims, there have been forty-eight important international decisions, where but twenty-seven comparatively trifling issues were submitted to arbitration in the seventy years preceding. The wildest enthusiast among the advocates of peace a century ago could scarce have hoped for more than this. Year after year, in the Congress of the United States, bills are presented in furtherance of the righteousness of mediation. Year after year, before the Parliament of Great Britain, the monster petition demanding legislation instead of war in the settlement of difficulties between nations returns to clamor for attention from the law-givers, increased by tens of thousands of powerful names since its last advent. And soon the law-givers can no longer dare to ignore it. It is quite safe to say that a hundred years ago even the conception of such advance was impossible. And better than all is the spirit in which these decisions of arbitration have been received. "In these instances the trouble has not only been quickly and inexpensively settled, but settled for all time. No war has ever arisen over the decision of an arbitral court; in all but two or three instances the decision has been cheerfully accepted by the unsuccessful nation; and instead of deepening animosities and jealousies as war does, these settlements have brought the countries into much more friendly relations."

NATIONS IN CONCERT.

It is quite evident that in attempting the overthrow of this mighty evil only concerted action can be of any avail. It is utterly impossible that one nation should begin to reduce its armaments while others preserve their standing armies and their belief in appeals to brute force and the lower passions in man. Surrounded by watchful eyes and grasping desires, each country must supply itself with the means of preserving its integrity of action and hold itself ready to repel either coercion or invasion. But concerted action can only be the result of individual thought and judgment. Each person must reach for himself the ultimate and abstract merit of arbitration as opposed to force in the settlement of national difficulties before he can become a strength to the cause he desires to champion, and an apostle for the speeding of such doctrines among his fellows; just as in battling with the evil of intemperance, it is to the dawning intelligence of the child, disciplined into strong conviction of the man, that we must address ourselves, rather than to any coercive force of prohibitory law. It is in this way that every poor and weak word, spoken in honesty of conviction from one heart to another, carries some weight with it; and that the discussion of such a tremendous question becomes allowable to us all.

THE DUTY OF CONGRESS.

If the august senators and representatives upon whose shoulders rest the weight of state affairs only knew it, there would be more honor, more usefulness and more claim upon the gratitude and homage of posterity in the pushing forward of this great scheme of civilization than

in all the petty details that concern distribution of patronage or abuses of local government. For here is a question which concerns all nations and all people. Here is a study which has to do with untold wealth, with gigantic interests, with the demands of enlightenment and progress, and with the common heart of humanity. Other considerations may be of topical importance. The care of manufactures in the East and productions in the West; a fishery question at the North, and an educational bill at the South,—even the difference in policy between constitutional conservatism and ambitious expansion,—may each have important claims upon time and attention; but a measure which has to deal with the life or death of millions of men, with the diversion into channels of prosperity and improvement of billions of money now wasted in accomplishing ruin and devastation, is of more consequence than all the others put together.

THE VERDICT OF HISTORY.

I sometimes wonder if, when we in turn have become a thing of the past, and taken our place under the investigating lens of the future antiquary, this impenetrable blindness of ours in regard to the wickedness of war, and the utter absurdity of applying to it the principles of justice, will not be the greatest stumbling block in forming a critical analysis of our character. Many precious impulses toward right, many heroic efforts in the way of helpfulness and uplifting of our race, much deep and earnest thought upon every matter appertaining to purer and higher life—mentally, at least, if not morally—he must certainly admit for us who would fairly judge our progress and civilization. He would no doubt praise the efforts we are making to raise the standard of intelligence among the common people, and the discrimination which is leading us to combat such vices as intemperance by training the youthful mind into a healthful understanding of its inherent wrongfulness. He would admire our widespread schemes of benevolence and philanthropy, and place it to our credit that in this latter half of the nineteenth century we had begun to notice the claims of the heathen and the savage at our gates, as well as of those further away.

He will look with delight upon the strides we have made in reducing the strain of physical labor for the working-man, and upon the series of brilliant experiments which have brought electricity and a score of other hitherto unknown forces into the realm of man's control. But he would stand dismayed before the idiosyncrasy which could permit an intelligence so widespread and benign to tolerate the same *barbarism of warfare* which disfigured the first century and the tenth and the sombre days of the middle ages. He would pause in the sure verdict of high enlightenment and noble achievement which otherwise would stand as the exponent of our age, and strive to find theories and possibilities which should account for this conflict between absurdity and common sense. "So full of sense," he would groan, "and so amenable to law and order in their private relations; so exact in the attempt to render justice in case of petty disputes and trifling quarrels; so anxious to imbue the minds of their children with clear ideas of right and wrong and with the necessity of combating evil by principle instead of force! And yet flying to Krupp cannon and rifled guns in

cases of national dispute; bankrupting their treasuries and taxing their inhabitants for the means of wholesale slaughter among those very masses; offering inducements to superior talent to buoy itself upon the discovery of more terrible explosives and more deadly engines for destroying life—and doing all this in the name of Order and Humanity! What a people!"

DUELLING AND WAR.

In looking over an old copy of *Harper's Magazine* for March, 1887, I came upon a curious commentary on the general subject of warfare, in an article entitled "Duelling in Paris." Entirely to my amazement, and I am quite sure equally to the surprise of a large proportion of its readers, the article showed that the duel, both in theory and practice, was at that late date the orthodox method for settling disputes among cultivated Frenchmen. "Never has the rapier been held in higher honor in France than at the present day, and perhaps never since the times of Richelieu and the Fronde has duelling been more common." Recent events show that this is still true in 1900.

Nor does it appear to have lost its hold on fashionable society in the German empire. Still, the men of France and Germany at least have the courage of their convictions. They carry their belief in an appeal to arms as a necessity in the settlement of human affairs from high to low, through all the varieties of case and number. They apply the principle in a general way, and appeal to the same tribunal for the arrangement of individual as for complex difficulties. There is no break in their logic. It starts from an absolutely false principle, but we must do them the justice of confessing that they maintain the same false principle throughout. They do not attempt to serve a certain purpose by leaving their first premises in the lurch and adopting a wholly opposite line of argument. It is we, Americans and English, who are guilty of this moral perversion. We despise the duel. We ignore it utterly as a standard for the regulation of dispute or the righting of wrong. We sneer, from our loftier conception of reason, at the primitive and untrained intelligence which can see use or cause for such a blot upon civilization in the nineteenth century. And then, still sustained by the heroic sense of superiority, we calmly turn about and make our preparations for the greatest duel of all—a duel of hundreds of thousands instead of single men; and we proceed to burn, to kill, to destroy, by every art which the ingenuity of the intellect can devise and the skill of the hand accomplish. We maim and blight thousands of lives instead of one; we cripple the resources of a nation instead of a household; we bring despair and rebellion into whole communities of men—and we carry away just as much triumph, as much reward of conscience and as much vindication of right, victor or vanquished, as the two men from their duelling field. Yet we look down upon our fiery French brother because he happens to be more logical than ourselves! "Vanity of vanities, all is vanity!" Who was it that spoke of straining out the gnat and swallowing the camel? I would like to commend that little sentence to the profound attention of every American who is tempted to an emotion of self-satisfaction and serene congratulation that we are not like unto those French and German publicans, who offend our finer sensibilities by such absurdities against common sense.